

**By Robert Jo
Gent**

Saints

LOM

MVSEVM
BRITAN
NICVM

ILLVSTRISS.
ET EXCELLENTISS.
GVILIELMO
COMITI PENBROOKE.
BARONI HERBERTO
DE CARDIFF, MVRMI-
ON ET S.QVINTIN, PAC.
ET BELL. ARTIBVS
ORNATISS.
SVVS REFERT HÆCS VA
ET D. D.

Robertus Johnson.



Efsaies.

- 1 Of Greatnes of minde.
- 2 Of witte.
- 3 Of Education.
- 4 Of Exercise.
- 5 Of Learning.
- 6 Of Experience.
- 7 Of Histories.
- 8 Of Art Militarie.
- 9 Of Trauell.
- 10 Of Affabilitie.
- 11 Of Iestes.
- 12 Of Discretion.
- 13 Of Speech.
- 14 Of Wifdome.
- 15 Of Reputation.
- 16 Of Liberalitie.



Essay. I.

OF GREAT- nes of minde.

Greatnesse of minde is an ornamēt to vertue, setting it foorth in an higher degree of excellencie, teaching vs to contemn al these imaginante worldēly greatnesses, and confirming vs with a puissant resolution to enter vpon the brauest enterprises : where this aptnesse is wanting, the vertues which specially befit great fortunes (as depth of wisedome,

Essay. 1.

height of courage and liberality) are also wanting, and it is as impossible to enlarge a little minde to anie of these vertues, as with the pufse of the mouth to force a tall vessell against a strong and deepe stremme.

For how can they be carried to embrace worthy deedes, who so highly prize this interim of life? how can they bee wise, who distracted with vaine feares, doe not settle in this resolution, that al worldly happiness hath his being only by opinion? how can they be liberall, whose mindes confined to the world, think of living continually?

Contrariwise, where learning hath gotten such a disposition to worke vpon, it is most powerfull, and can plant an opinion against the strongest feare of death. Then a man is easily induced not to esteeme the giftes of Fortune for their specious shew (for that were to admire them) but for their vse, and that is to govern them. It teacheth that it is a better thing to giue then to receive:

Of Greatnes of minde.

Illi denuo est superantis, hoc vero eius qui
superatur, the one beeing the insigne
of superioritie, the other the signi-
fying note of subiection, arguing a
defect with acknowledgement of a
better. And indeede great mindes
cannot endure to make shewe of a
beholdingnes. They loue their own
benefits, and it is better by comme-
moration of former fauors to draw
them to accomplish our desires,
then by mentioning those good
turnes, which proceeding from vs
to them, might in reason binde a
granting to our petitions : for by so
*doing they thinke *Destruui fortunā suā*,*
and interprete it to a diminution of
their greatnes, & disabling them of
abilitie to requite: and when the be-
nefites are greater then hope of re-
compence, in lieu of a gratefull ac-
ceptance, they are repayed with a
most malicious ill will : for there is
no worse and more daungerous ha-
ted, then the shame & inward guile
of an abused benefite.

With those men the most pre-

B 2 uailing

Essay. I.

uailing manner of intercession is to giue thankes, as in *Traians* time the best phrase of suing for offices was to shew that he had beeene lately indowed with one : *Optimè magistratus magistratu, bonore bonos petitur.*

These mindes with a noble despisninges, ouerpassing small matters, contend for an accesse of estimation reseruing and husbanding their prowesse for the greatest employments, *Aeneas* in the Poet.

*-solum densa in caligine Turnum
Vestigat lustrans : Solum in certamina
poscit.*

Neither can I more fitly compare them, then to those noble dogges; which presented to *Alexander* by the king of Albanie, would not stirre at small beasts, but with an overflowing of courage contemned to encounter but with Lyons and Elephants.

They are spare in speech, open in action, euer musing, and retired, such as *Scipio* is described by *Cicero*,
and

Of Greatnes of miude.

and Sylla (by the most cunning sear-
cher of mens minds) Salust in whom
hee saith : there was an incredible
height of spirite in conceailing his
courses. They are neither proudly
conceited in prosperite, nor discou-
raged with the stormes of aduersity,
no way impeachable or subiected to
the base dominion of Fortune. Such
was *Furius Camillus*, who being al-
way like himselfe, neyther by attai-
ning the dictatorship, was enflamed
to haughtines, nor by being forbid-
den his countrie, was strooken into
melancholie: and surely in this ver-
tue the Romans were generally ad-
mirable, who neyther in their con-
quering age were puffed vp to insol-
ency , nor in their crosse & vnloo-
ked for accidentes stooped to dis-
paire. As in the diaster at Cannæ,
(when all the worlde did ring out
peals, that their fortunes were dead)
they did nothing vnworthy them-
selues, that might be a derogation to
the auncient dignity of their name :
for being driue to that exigent, that

Essay. I.

having lost the flower and strength
of their Nations, they armed their
seruants and aged men to the bat-
tall, yet they never offered any capi-
tulations for a truce, neyther would
they redeeme their captiues, both
which actions imported an invinci-
ble confidence: and afterward, in
the enterprise of Asia, they propo-
sed before the victory conditions to
Antiochus, as if they had ouercome,
and after the conquest out of a won-
derful moderation, as if they had not
vanquished.

But little mindes hauing risen
with a prosperous winde, are lifted
vp farre beyond the leuell of their
owne discourse: Then they begin to
speake in a commaunding accent to
condemne other mens actions, to
affect singularitie, to vsurpe vndue
authorities, to contrauert in argu-
ment without respect, and to perse-
uer with an vnflexible stubbornnes,
perswaded that all thinges become
them: and thus drunken with vaine
greatnes, founded vppon no wor-
thinesse

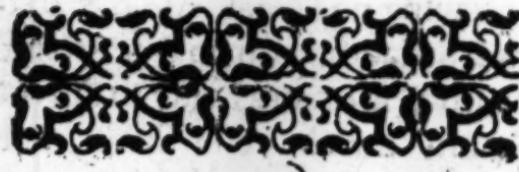
Of Greatnesse of minde.

thinesse, are easily trained into opinion, that their state was atchiened by their vertue, & that their vertuo was worthy of a better state. But when they begin to taste any disfa- uour, presently discountenanced in themselves, they are eyther by sel-dome cōfortlesse flatterers, brought to some vnreasonable purpose (as *Claudius* blinded with the false infor-mations of *Pallas* to adopt *Nero*) or else hauing no Greatnesse but out-ward, & standing on no true ground inwardly, are more ready to fall the calamity can depresse them, and presently like vile and abiect crea-tures, not aduenturing to recover, dispaire of renuing, & reintegrating their fortunes.

But as the best Wine becommeth the egrest vinegar, and what degree of goodnes a thing holdeth while it abideth in his nature, the same degree of euill it taketh, when it is abused: So this Greatnesse of mind, if it be not accompanied with yertue, maketh men daungerously

Essay. 2.

bad & terrible, producing the same effectes, which it did in *Catiline, Immoderata, incredibilia, nimis alta semper cupiend: but being guided by clearenesse of judgement, causeth men to bee soley earnest for the publike goad, not to bee contentious, selfe-seeking, or any thinge respecting their peculiar aduantages.*



Essay 2.

Of Wit.

MEN of slowe capacitie, are more apte to serue, then to rule, their conceite is so tough, that neither the rules of learning, nor precepts of wisedome, nor habite of vertue can make any impression.

Of Wit.

pression. *Tardum entibus virtus non committitur*, saith Cicero. They haue a dulnes enemy to wisedome, a slownesse hurtful to the moments of occasion, a certaine vnderstanding alwaye fraught with suspition, the lesse they perceiue, the more they conceiue, (for the selfe-guiltines of their owne defectes makes them willing to appeare curious) rather following chance, then dooing any thing vpon free election: they faile in that greatnessse of minde, that noblenesse in their ends, that reason to resolute, that spirite to execute, that feeling of disgraces, which a man ought to haue.

Some in the choyce of Ministers, elect men of this disposition, *contemptus magis, quam gratia*, who stand so far good, as a simple voidnes of euill serueth the for a ground offidelitie: but I cannot see how to allowe this opinion, since wee ought to preferre those whieh are good & know why they are good, when againe these simple wittes are casilie

Essay. 2.

easily both altered and deceiued.

A witte too pregnant and sharpe
is not good : It is like a rasor whose
edge the keener it is, the sooner it is
rebated, or like soft wood which is
ready to receiue the impression of
the Limner, but for warping is vna-
ble to keepe, and therefore not fitte
for any worthie portraiture. Men
of this disposition are of a more
quicke then sound conceite, hauing
store of thoughtes rather stirred tho
digested, in all their actions vnstai-
ed and fickle, one while embracing
an opinion, as seeming the best, then
againe looking more nearely, and
not able to aunswere the doubtes,
which areready to enter an open in-
uention, fall to a strange kind of vn-
certaintie : the more thinking, the
more not knowing what to thinke,
verie irresolute where there is some
probabilitie to breede on both sides
conjecturall likelihoods: For a wor-
king and craftie witte drawes com-
monlie with it a doubtfull and wa-
uering judgement : Such was no-
ted

Of Wit.

ted in *Tiberius* stirring vp trifling re-
gards to containe him in suspence,
rather increasing new doubtes, then
giuing any ground to settle an op-
inion, being the true cause, why his
speeche was commonlie obscurelie
doubtfull, subject to a double inter-
pretation, dissolved in it selfe, and
not knit to any constant end. Such
was *Clement* the seventh, who hauing
a pregnant witte, & a deepe know-
ledge in all the affaires of the world,
yet comming to pointes of executi-
on, was very vnfortunate in irrefo-
lute, ready to reduce the reasons into
discourse, which first moued him to
any desaigne.

In Negotiations they deeme that
of othermens proceeding, which in
their owne case they would do, and
in this securitie are often times so o-
uerreached by their aduersarie, that
they cannot returne without greate
disaduantage and losse: Common-
lie they followe rather subtle then
wise counsailes, which for the most
part doe not speed: they are *prima*

specie

Essay. 2.

specie latea, thinges of apperance, and no substance, rather great and magnificente, then easie and secure, they are *Tractus dura*, and by how much the subtletie is the greater, by so much it is necessary, that the handling be very precise, or else they wil sort to no end, being like the clocke which most artificiously composed, is soonest disordered, and put out of frame, they are *Euentu tristia*, most odious to the world, & so disfauoured of god, that they are alway waited on with most vnprosperous ends. The same of craft is alway hatefull, & procureth enemies, and these cunning companions are of opinion that they can dispose the whole world at their pleasure, and I thinke this imperfection hath some similitude with that arrogancie of the Stoikes, which maketh men busie-headed & turbulent, desirous to be set aworke.

Againe, quicke wits are readie in speech, but affected, high-flying Poets, but seldom graue Orators,

com-

Of wit.

commonly breaking themselves to
an humorous kinde of iesting, to
play vpon any thing, and stirre the
spleene, rather finding causes why a
thing should be amisse, then willing
to attend.

And therefore wit doth in some
respect resemble the Sunne, which
so long as his beames wāder abrod
according to their naturall libertie,
dooth gently warme the earth, but
when they are by a violent vnion as-
sembled in the holow of a burning
Glasse, cōsumeth that which ought
to be refreshed: so Wit, the lampe of
mans little world, indewed with a
sensible volubilitie, gouerneth our
actions according to our desire: but
being armed with vehement and
working spirits, becommoth the
traitour of our blessednes, & there-
fore griefe is saide to bee the touch-
stone of the finest wit.

To close vp this discourse, I ap-
prooue a quiet discourse of reason:
It is ordinarily in a sanguine com-
plexition, which is so tempered
with

Essay. 2.

with a measure of melancholy, that
the suddaine motions and inforce-
ments of the blood be allayed. These
men are of a stately presence, sound
body, long life, readie to inuent,
firme of memory, copious to dilate,
silent in tongue, secret of heart, de-
terminate in aduise, regular in pro-
ceeding; wise in seeing the best, iust
in performing it, temperat in abstain-
ing from the contrarie. They are
actuotiosis simillimi they dispatch their
busines with such moderation.

Such a wit will euen in the execu-
tion perceiue, and vpon present oc-
cation determine and take counsell,
as fencers do in the listes, whom the
countenance of the aduersarie, the
bending of his body, the mouing of
his hundes doth admonish, how to of-
fend where is least ward, how to de-
fend where is strongest assault.

•qsl, olio albaqy slofo o T
; nolco olio olio lib; rjinp a nocoq;
-mro anueral snc vlnsir o e of
louquor et si risida , uocisq;



Essay. 3.

Of Education.

EDUCATION is a good and continuall maturing of the minde, the principall foundation of all humaine happiness, and as the soule is the formall cause of our life : so this is the efficient of a good life, giving light to the vnderstanding to know Good, and make difference from the contrary : confinement to the will sole to performe it, restraint to the growing affections, gouernment in actions, ablenes to the body, without which we are burdes & eye sores to the common-weale, nothing but

Essay. 3.

but a number.

*-Et fruges
consumere nati.*

Honest company is like an wholesome aire, a man may profit much even by the changeable enterview of a good man, and he that applieth himselfe to the conuersation of the wicked, is subiected to the contagion of their vices : but especially it is a thing of great consequence in yong mindes, which are pliable and apt to be seasoned , either with vertuous or wicked resolutions, and to receiuie the impression of any customes which their first company (a warrant for common errors) shal by the silent perswasions of their proper actions impose vpon them.

This is the reason why the qualities of the minde do commonly run on a blood, and become hereditary, insomuch that some families retaine proper customes naturalized in them. As in Rome the Pisces were frugall : the Metelli religious : the Appii ambitious , the Manlii austere , the Lentini wise, the Publicola courteous , which qualities

Of Education.

qualities, proceeded not from the difference in temperature, (for that doth varie by interchangeable mariages) but of the diversitie of breed, which I may properlie call a second, and better nature.

In restraining the humors which may feede vices in youth, it is not good to agrauate small errors with temes of affected indignation: for it is a daungerous thing to vse a medicine stronger then the nature of the disease & complexion of the patient. The best course & of most efficacay in disposing generous mindes is with reprehensions to mixe prayses: imitating wise commanders, who seeing their souldiers dismayed do not upbraide them with the name of cowardice, but by recording their honourable seruices, inflame them to imitate and surpass themselves. The forme is in the Poet: O Achilles where is that valour which hath fill'd the world with your fame: doubtles you forget your selfe in overthrowing all the excellent things

(nothing)

C

you

Essay. 3.

you haue done, and distaining them
with so shamefull a retirednes. Thus
haunting awaked him out of his sleep
of idlenes, he telleth him, *Tibi se peri-*
swar gnuant Pergama, and so maketh
demonstration how he may honou-
rably redeeme the already cōceiued
infamies.

For as euill eyes, although they
can see there is a Sunne, yet through
weaknes cannot delight in the Sun :
so a minde over-weighed with the
violence of passions, hardly admitteth
that freenessse of speech, which
reason might warrant, but requireth
such a Physition, who can let blood
in the right vein, & then again bind
vp the wound. Such corrections are
smoothly couered with an vnex-
pected praise: and the memory of their
former vertues toucheth the minde
with a noble and feeling shame of
the present fault.

Againe, it is better to entreat by
perswasions, then enforce by com-
maundements; for feare and seruile
restraint (the instruments of compul-
sion)

Of Education.

pulsion) exasperat free spirites, making them who would bee overweighed with the sweet violence of reasonable wordes, to cast away shame and perseuer in faults. Every man desireth to haue this commendation added to his actions, that they are naturall, and not affected eyther for feare of punishment, or hope of reward. He governeth better, who suffereth men to be good, then hee that maketh men good: but aboue all I approoue that moderation in parents, which shall seeme rather to haue found then rendred their children dutifull.

Fathers must loue their children with that affection that they ought: but let them perceiue as little as the gentlenes of their nature will beare, neither too lauishly giuing them the reynes, nor too carefully grieuing them for want of well ruled liberty. And although the best rules be to inure them to labor, to acquaint them with simple dyet, so that by custome al miserable actions may be natural:

C 2 yet

Essay. 3.

yet if there bee not a moderation vsed, young mindes will be preceletly discountenanced, and great spirites crabased with no small empairment of their worth : for little mindes, though never so full of vertue, can be but little vertuous.

Essay. 4.

Of Exercise.



He exercise ought to be such, which may occupie euery part of the body, as the play at the bal, neuer sufficienly commended by *Gallen* : or hunting, by which men are accustomed to contraries, to heates, to coldes, to watchinges, to fastinges, to water, to herte, to wine.

To commend hunting I need not, onely I will say, that it maketh men慷慨

borious

Of Exercise.

bōrōus : labor begetteth good cu-
stomes, good customes are the roots
of good lawes, lawes founded vpon
such grounds, the producers of mili-
tary prowes, and that where these
three concurre in any degree of ex-
cellency, they canot but make a strōg
& puissant cōmon weale. But aboue
all other recreatiōs i t confirmeth the
body in ability both of doing, & suf-
fering, & acquainteth the minde by
degrees with daunger : so that I may
say as Cicero did of Fencing : that it is
Fortissima aduersus mortem, & dolorem
disciplina : For in that , it resem-
bleth perill, it maketh vs familiar
with perill (custome diminishing the
terror of those things, which by na-
ture are indeed fearefull,) and so by
little & little resolueth vs against a-
ny dauntinges which the imminency
of daunger might draw withit. So
Marinus before hee would bring out
his souldiers to fight with the Cim-
bres, set them vpon the trenches to
acquaint themselves with the terri-
ble aspect, and immāne bodies of

Essay. 4.

those Sauages : and by this counsell brought to passe, that now they began to contemne those which at the first sight they amasedly feared.

His artibus futuri duces imbucbantur,
sayth Plinie: for by these sports images of battailes were deliuered to the memory, which afterward abler judgement might dispence; whereupon the ancient Worthies, and Heroes, which ranged the whole world to their obeyfance, are reported to haue bin bred in the woods, & employed in continuall huntinges: by which they did not only strengthen their body, resolute their mindes, but also being ridden in all grounds, became good discoverers (a qualitie very mainly required in a conductor) for a man hauing perfectly beaten one place, may sooner attain to know the situation of another, because all regions do somewhat resemble one another in proportion, & so by comparing one known, a man may comprehendionly informe himselfe of many unknowne.



Essay 5.

Of Learning.

Although Learning haue a priuate and pleasing end in it selfe, as beeing the harbour where the free and vntroubled consideration hath a delightfull repose frō the sea of more vnquiet thoughts, yet it is but a seruing quality, preparing the mind to a noblerend of wel doing, which(as the proud inconstāt Stoikes held) doth not consist in refrayning or ceasing, but in working and performing, and is not a defect, or not doing of things, but an effect or doing of things.

For knowledge teacheth not her owne vse, but as a necessary meane inableth vs for good actions, and it

C 4 ought

Essay. 5.

ought to be measured by vertue, & if
loved for any thing, it must bee, be-
cause it enformeth so to do vertuously.
It is an excellent commendation, that
Plinie attributeth to Traian: *Præstas*
quæcumq; præcipitum tamq; eas (literas)
diligis, quantū ab illis probaris: we must
vse the precepts of Learning as the
Lawes of our behaviour, accounting
of them in no other proportion, then
as the waiting Ministers, by whose
mediation a more easie accessis pre-
pared to wisdome: we must remem-
ber, that the glorie and increase of
knowledg consists in the exercising
goodnes: that these maidemuses do
dot aunswere the hope of men, ex-
cept they bee joyned to that mascu-
line and active power of the minde,
which maketh vs performe good
thinges and great thinges.

So when Rome was in her flou-
rishing age, and began to terrifie all
Countries with the fame of her ex-
pected greatness, even at that time,
Ingenium nemo sine amore mentibus,
there was none who fuced his minde

Of Learning.

to take repast on these so diuine sci-
ences, but hee remembred that hee
had a body with fit organs to inure
their behests, and that hee should
be a forgetfull receiver of his coun-
tries benefits, except hee in some sort
made recompence by employing his
powers for her aduancement. and
goad.

Too much to retire to these stu-
dies, doth not accord with state or
gravitie : but by separating a man
from more worthy deuoures, brin-
geth him into contempt : It is an
happie thing to keepe a meane of
wisedome, least while we thinke too
much of dooing, wee leauē ydone
the effect of thinking : but especi-
ally we must eschew with too vchc-
ment feruencie to embrase this glo-
rious profession, and record that
saying of Cato, That active mindes
cannot be with a more honest idle-
nesse, then the studie of letters, cor-
rupted, nor idlenesse by any greater
or more dangerous policie, find ea-
sicentertainment in a well gover-
ned

Essay. 5.

ned Common-weale.

Some obiect, that howsoeuer this refiner of inuention (Learning) is commendable in lower fortunes, yet in great men it is an occasion of more intollerable vices: that it ray-seth their thoughts into vaine regions of ambition, and to the acomplishment of thinges not Feasible, that it ouer-mastereth their reason with the sweete insinuation of hautie matters, directing them to worke their priuat ambitions with the publicke inconuenience. To this I aunswere, that the argument is taken onely from the abuse, and therefore of no validitie, because al reasons either of praise or dispraise ought to be take from the right vse, to which a thing is directed. Moreover, I think, that their conceit is inuegled with the same fury, which possessing some such goodlesse mindes, hath taught them to inueigh against the vnspakable wisdome of the Creator, for this reason only, because hee had endewed them with reason. For

(say)

Of Learning.

(say they) as Wine because it dooth
seldome helpe, but often distemper
the sicke, is better deteyned, least
through a soothing hope of doubt-
full health, a certaine danger be in-
curred: so (this swift moving of the
minde) reason is better denied to
creatures, because more abuse it to
naughtinesse, then rightly vse it in
vertuous enterprises.

And a little to vrge on this so
strange position, Is there any wrong
glozed, any right eluded, any dis-
cord sowed, any machination, or
guile layed to entrap the well mea-
ning of honest men, but reason wor-
keth it even with a more refined
sharpnes of inuention. *Ingeniosior enim
est ad excogitandum simulatio veritate, ser-
uitus libertate, metus amore.* In the Tra-
gedies we may see *Medea*, with what
cunning and quaint Discourse of
reason, what subtle preparation she
seeketh to compasse her deseignes,
while laying this grandhold of prou-
eceeding,

Fruſus

*Enim eſt ſceleratum tibi William
ſtillneſſe.*

She worketh by congratulating her enemies with gifts, knowing that to be a course, where warie distrust might make no preſentation of her malice. Nay, to leauē fables, and come to the life of truth, history had not N̄o great reaſon to ſupplant all those, whose libertie of minde hee could not endure; as a thing hurtfull to his ſeate of tyrannie. His reaſon tolde him, that abſolute power was giuen him frō the gods, that he only as Lord could giue fortune to the world, and diſtribute hap and miſshape at his pleaſure: that it was an uniuincible policy to preſerue thoſe men, who ſtanding strong in their owne vertue and loue of the people might heauē him out of that abominable iuiaſtice and uſurpation.

But theſe reaſons are but colours, to keep our judgement from entring into conſideration of the true cauſe, which in theſe ſmiling railers ſurteſ

Of Learning.

vpaningratiſſeorne againſt literature: And I thinke their hatred proceedeth cyther from *Dominians* reaſon, who priuie to himſelue of moſt horriblie vices, exiled theſe artes: *Nec quid rſquam honesti oculis occurreret*: or from reverence, as to a minde guiltie there is nothing more terrible then the ſight of that which might pluck into the remembrance the omitting of doing worthily. Even ſo, if vertue were beheld in bodily organs, vndoubtedly ſhe wold not as ſo no Philosophers haue taught, stir vp the degenerate minds to embrake her effectes, but rather work a deſire never to come to look vpon her: for as men did ſee, ſo they would againe be ſene by her, and the ſight woulde rubbe into theyr mindes, and vrge their conſciences with deſerved infamie; and vice in ſuch comparison wold ſeeme fuller of deformity, and the men ſo hardly aggrieved, would forſake both feare and shame (the onely meaneſ to withdraw culiſſen from wicked courses)

Essay. 6.

courses, & put on such a proud contempt, as should take a brauerie and felicitie in naughtines.

Essay. 6.

Of Experience.

Experience is the guide of the vnderstanding, the rule of will, the ouer-ruler of opinion, the soule, and most entire part of wisedome, without which euен the most absolute Schollers cannot attaine to any degree of perfection in ciuil actions. There is more certainty in the principles of practise, then in the most necessary demonstrations, or clearest discourses of reasons and these men that are intendants, and practised in the occurrents of Courtes are fitter for any active employmēt, & can with better easines dispatch

Quatuor

any

'Of Experience.

any businesses: *Quoniam enim habent oculū ab ipsa experientia, vident ipsū principiū.* These are as it were trusty Ora- cles, on whose iudgement a man may safely reappose his whole fortunes: they are vpon earth *instar praescitorum numinum*, whose aduise a man ought to take, before he ingage himselfe in any action.

For the mean, by which wisdome enableth vs to foresee the successe, and accordingly after due consider- ration rule the present, is conjecture, which by comparing things passed, presupposeth out of the same causes the same effects: now in this obscure & incertayne deliberation vpon the future, a mā experienced is like him, who hauing tried a dangerous pas- sage in his own person, & noted the byturnings which might diuert him into an error, cā in the darkest night with a secure and forward alacritie, goe the same way, and ouer-com- ming all the difficulties, arive at the appointed place, whereas another though furnished with the soundest

di-

Essay. 6.

dimissōs (yet never hauing proved
it quaketh at every shadow) and
hauing his spiritis shut vp in amaze-
ment, plainly hazardeth his per-
son.

The rules to perfect experience
are, to frequent the courtes of Ju-
stice, as Free-schooles of civil lear-
ning, to endeudur to vnderstand all
occurrences, to confer concerning
the news of the world with men ex-
pert, reall, of a deepe insight, such
as are not carried away with appa-
rances, but can spy day light at a little
hole, and make iudgement out of
matters themselves; &c discerne be-
tweene truth and truthe-likenes, and
know when couert designes are the
foyles of more eminent intentions.

Essay. 7.

Of Hystories.

Hystorie is the mixture of pro-
fit and delight, the seasoning
of

Of Histories.

of more serious studies, the reporter
of cases adjudged by event, the
interlude of our haps, the image of
our present fortune, the compendi-
ary director of our affaires, by which
valor is quickned, judgement ripe-
ned, and resolution entertained.
Here are the reasons, why some e-
states live quietie, others turmoiled
in continuall disturbances, some
flourish by the delights of peace, o-
thers by continuing warre; some
spend laudibly without profite, o-
thers sparingly with honor. Here
wee may see ruines without feare,
daungerous warres without perill,
the customes of all nations without
expence.

By this obseruation of noting
causes and effectes, counsellles and
successes, likenes betwene nature
and nature, action and action, for-
tune and fortune is obtained that
wisdom, whiche teacheth vs to de-
liberate with ripenes of judgement,
to perseuer in thinges deliberated,
to execute with readines, to tempo-

D

rise

Essay. 7.

rise with inconueniences, to abide aduersitie, to moderate prosperitie, to know the Scriptures, but in such sort, that neither superstition make vs vainly fearefull, nor neglect cause vs to be contemptuously presuming. And by opening to vs the plottes, which gaue life to all the actions, it teacheth more then twenty men living successively can learn by practise, as the Generall by seeing the counselles which gouerne the euent must necessarilie profit more then the Souldier, who not able to search into the causes, perceiuthe onely the naked euent.

But as Histories are diuerse, so their operatio in benefiting the perusers are diuers. In some as it were in *Cleantes* table, vertue is set out in her best ornaments, as in the desribing of famous battelles, where specious wars, the ruine of nations, the scituatiōn of Countries, the vancertaine trautes of fortune, the death of braue Commaunders, haue a certame kinde of Majestie linked with

Of Histories.

with delight, & the mind by conuersing in thē is not only delighted, but also lifted vp with spirite of better resolution, and raysed to thinke of imitating: These fill a man with better courage, but faile in enabling him for the manage of ciuill actions.

Another kind there is like labyrinths, relating cutting and deceitfull friendshippes, how rage is suppressed with silence, treason disguised in innocence, how the wealthie haue bin proscribed for their riches, and the worthy vndermined for their vertue. These prouoke vs to eschew their viletie and lacke of vertue, and to bee rather viceles then greatly vertuous: and although they bee distasted by those who measure Historie by delight, yet they are of most vsē in instructing the minde to the like accidentes. And sithens men prostituting their wittes to all hopefull endes of gaine, are ready to aduenture them selues in the like actions, they are the most necessarie thinges, that can bee warnd vs, to

Essay. 7.

the intent that in the like practises,
we may seeke meane's of preuention
and frustrate all the attempts of such
subtle euill companions.

In this ranke I preferre *Tacitus*
as the best that any man can dwell
vpon : Hee sheweth the miseries
of a torne and declining state, where
it was a capitall crime to bee vertuous,
and nothing so vnsafe as to bee
securely innocent: where great mens
gestures were particularly interpre-
ted , their actions aggravated , and
construed to proceed from an aspi-
ring intent : and the prince too sus-
piciously jealous touching points of
concurrancie , suppressed men of
great deserte , as competitors with
them in that chieflē grounde, the
loue of the people : When Prin-
cess rather delighted in the vi-
ces of their Subjectes, eyther be-
cause cuerio man is pleased with
his owne disposition in ano-
ther, or because by a secret of long
use they thought those would most
patiently endure seruitude, whose

con-

Of Histories.

contemptible manners and viletie,
might excuse their base subjection.
He sheweth how enformers men of
desperate ambition, sharpe-sighted
in spying faultes, and cunning in
amplifying occasions of dislike, for-
sware all honesty, redeeming the se-
curitie of their own persons with the
losse of good name, and liuing on
the vices of men, as scarabeckes on
vicerous sores : Howe vaine men
were preferred to be treasurers, that
they might fall with their proper va-
nities and want of gouernmēt, being
vsed like sponges, which after they
had beene wet with the spoyles and
extortions, were crushed and con-
demned that their long gathered
wealth might returme to the Princes
coffers.

Here some inferre, that the
knowledge of euill doth induce and
draw men to effect, that the imitati-
on of an euill doth alway excell the
president in height of mischiefe, but
the following of vertue doth scarce
equalize the example in any degree

D 3 of

Essay. 7.

of goodness, that the conuersing in Tacitus doth deterre men from doing worthily, where are *Cato*, *Seneca*, *Sora-*
ni, *Arunti*, men of admirable vertues
in so corrupt a gouernment, ouer-li-
uing their prosperity, and dying like
Traytors in the same age, when *Seia-*
nius an impudent informer, strangely
compounded of the two cōtrarieties
of pride and flattery, in shew modest
and therefore more dangerously as-
piring, sweyeth the fortunes of men
at his pleasure, and by lucky passing
through mischievous deuises, is
growne *Fœx sceleris*, and emboldned
in his trecheries.

But yet these men ought to re-
member that those mischieves are
but mischieves to a baser mind. *Quem*
cunque fortē videris, miserum n̄ es: that
although they were oppressed, yet
they remained still superiors, gouern-
ours of necessity, rather directing
then obeying the vexations. And
I will not denie, but such corrupt
minded may also suckle venome out
of the most wholesome flowers, and
armed

'Of Histories.'

armed with some dangerous Positi-
ons out of the Treasure of Bookes,
may like poysone mingled with the
best Wine, more forcibly hurt by
trayning on their mischievous pur-
poses more cunningly: But yet mee
thinkes, men haue great incitemēts
to hold themselves in vertue, by
seeing euill men so contemptuouslie
set forth, quaking with the inner vp-
braidings of conscience, not enter-
taining sleepe, but disquieted with a
continuall tormenting executio-
ner: Wee may learne also to prayse
God for our Gratiouse Soueraigne,
vnder whose peacefull raigne, wee
are secured from all thosc miseries,
and enjoy all thosc benefites, whose
worth wee shall knowe, when wee
suffer privation of thē, vnder whom
our subjection is to the lawe, our ser-
vice obseruation, our obedience a
care not to offend.

In *Tacitus* are three notes, which
are required in a perfect Hystorie,
first, truth insincerely relating with-
out hauing any thing, *Haussum ex >*

no :

Essay. 7.

so: Secondly, explanation in discov-
ering not only the sequels of things
but also the causes & reasons: thirdly
judgment in distinguishing things
by approving the best, and disallow-
ing the contrary, but yet hee per-
formeth this with such an art, hiding art
as if he were ~~a~~ ~~an~~ ~~gen~~, by enterla-
cing the *series* of the tale, with some
judiciale, but strangely briefe sen-
tences.

In making use of this Historie
knowledge, we must not ascertaine
to our selves the sequell of any thing
to fall out just according to the like
case in the Historie, but determine
of it, as a thing apt to chance other-
wise: for an example only enformes
a likelihood, and if we gouerne our
counsels by it, there must be a con-
currence of the same reasons, not
only in general, but also in particu-
larities.

In making judgement of His-
torie, and considerately applying it to
our present interests, wee must spe-
cially regard the impositions of the
agents,

Of Highnes.

agents, and diligently remarke how they are affected in minde, which is the least deceiving ground of forming opinion: for without this pondering, and knowledge of the qualities of those Nations, which wee meet with in reading, a man is vnable to make any due comparison betwene the present particular, and the former example. But to leaue these disputations, and the causes of variety in Customes & the Schooles, as a matter some will not graunt, and fewer understand, I will onely give some instances of the proper qualities of some Countries, which most familiarly occurre in reading. The ancient Romans were men of an immincible spirit, not dismayed with what frowning disasters foruer fortune could suppressit their courage, and having a minde superior to all aduersitie, resembled *Antonius* in the Poet, who so often as he was thrown to the ground, receyued freshe strength, but being lifted vp, was soone tirnd by his aduersarie: so they

they in their declining state, promising better of their hopes, armed vp their valour, and were filled with a greater brauerie of mind, but comming to the height of felicitie, and flowing with the spoyles of the whole world, ouerswaied with their owne grandeur, began to quail in the last act, and after a safe escape from the maine sea of forraine incumbrances, to suffer shipwracke in the hauen: then ouer many good fortunes bred in them a proud retchelnes, then through the disuse of armes all things fell into the relapse & private dissensions were kindled to ruine themselves, then the city which was wont to giue law to the whole world, began to be *secunda inimicissim*, fruitefull in prouoking partialities, desirous of ciuile tumults, craftie in espying and aggrauating secret dislikes, ready to catch at any occasion of innovation. Their valour made them quiet, and quiet wealthy: but according to the revolution of all things with a swift & violent returne
their

Of Histories.

their wealth effeminated their valour with idlenes, idlenes occasioned disorder, disorder made ruine. And as the iron begetteth rust which consumeth it, and ripe fruities produce wormes which eate it, so their greatness nourished such vices as by little & little brought them to confusio[n], insomuch that a great time their state was maintained more by reputation of things done, then any other present foundation.

The French are too aduenturous in the imminency and nearenes of perill, ouerwaging the difficulties of terror with a too furious resolution, in assault more then men, in maintaining the medley lesse then wome, verry irregular in their actiōs, grounding them vpon fallible hopes and vaine expectations, light, inconstant, insolent in prosperitie, destined rather to conquer, then keepe: as contrarie the Venetians haue recourezd by the arts of peace and composition that, which they haue forgone by war.

The

Essay. 7.

The Spaniards are subtle, wrapping their drifts in close secrete, expressing suretie in their words, but keeping their intentions dissembled vnder disguised assurance of amity, betraying the innocency of their friendes, in malice infinite, and so ouer-caried with that passion, that for the most part they execute a reuenge farre aboue the nature of the offence: not giuing any suddain apparence of it, but waiting for opportunity so much redouble the blow, by how much it hath beene nourished with tract of time, and hung in suspence.

Essay. 8.

Of Art Militarie.



Here is a barbarous opinion of the contrarie
sie of armes & learning,
and the impossibility of
their

Of Ars Militarit.

their meeting in any person : which unreasonable Paradoxe well fitteth those who know nothing but the fury of strength, and not the vertue of courage. For without this, fortitude is intituled to those actions which hold rather of vice, and the more it seekes to hurt, the lesse it is able to hurt, and is eyther a rashnesse which after the first brunt dyeth in it selfe,
Et ut quidam animalia, amissis scutis tor-
pt, and cannot hurt, like some beasts which shoot the sting, and partake no more with the poison, or a false vigor proceeding from despair, whē men weary of the worlds eyes, shall thrust themselves into manifest perill, without any sufficient ground of reason : or a fiercenesse, when choller and the effects of anger are made the motives of valour, or a confidence, when a man after the often aspect of danger, and by the luckie passing of divers fights is become hazardous, and enterprizing in such sort, as the vice of drinking,
In pratis trudit intermixtus. Without fearing

Essay. 8.

ming Hercules is furious, Darius insolent, Achilles overcome with vain delights, vnable to cōmaund his owne decent appetites, and ready to haue ingloriously seperated himselfe from revealing his vertue, if wise Ulysses had not by a timely policie drawne him to retyne into himselfe, and consider the frayle foudations of those weaknesses; which did so inseble his resolution.

But although learning be of great consequence in perfection of a martiall man, yet experience is the chiefest point, neither can a man be absolute by reading other mens exploits. The true Schoole of Warre, is the field; and not the Chamber: the teacher is vse, and the best course for attaining is to bee present in the important deliberations, to obserue and ponder vpon the executions, to confidet the events, and the counsels which gouerned them, from which obseruation ariseth that wisedome, which enableth vs to make choice of our aduantages, to aduance opportunities,

Of Art Militarie.

to cut off by celerite all discourse of counsell from the enemy, to make his inuincions sort to his purpose, to overcome by quicknes the difficulty of those things which could not bee suppressed by expec-
tation, to accommodate prouisoes to all chances, to alter our determinati-
ons according to the suddennes and
variety of occurrences, neyther to
feare nor despise the enemy, but to
remember, *vt semper pendent bantus*, to
bee ready to catch at that periode
of time, occasion, which by a for-
tunate meeting of circumstances
doth easie vs in the compassing our
projects.

Great men ought to frequent the
warre, proposing to themselves these
three reasons which moued Tybrius
to addresse Drusus into Illyricum :
The first was, *suscere militia*, to inure
and experiance him in warre: for it
is not sufficient to haue military sci-
ence in our minde, but by often me-
ditations to make it familiar to our
hands and feet. *Hec is the best soul-
dier*

Egypt.

dier that is most experimenterd, ney-
ther can I more fitly compare these
booke-knights than to a Musitian,
who insisting onely vpon the The-
ricke, is not able to expresse any
thing.

The second was, *Studio exercitium pa-
rare*, to wind himself into the fauour
of the Souldiers: which thing, of
what consequence it is in rasing and
preferring a man, wee may see in
Hannibal who being wholly a martial
man, borne and nourished in his Fa-
thers pavillion and sight of the souldiers,
was before the time of his
youth chosen general through their
consent and applause: neyther was
there any other apparent cause of
the obtayning that dignitie at so young
a ripe yeares, but the affection of the
Army, which alway deliveth such a
Leader, whose maners they are most
familiarly acquainted with.

The chiefe rules to get this fame
and reputation are these, to haue a
watchfull eye, a diligent hand, a re-
solvish heart, at the beginning to doe
rathe

Of Ars Militarie.

other too much then too little, some-
times to hazard fairely, to watch and
ward, to glory in beeing content
with a little, nor to bee more costly
apparellled, then a priuate souldier,
ut non ex equi conficiantur: in action
to be heedfully earnest, to refuse
no employment for feare, nor enter
into any vpon an humour of ostent-
ation, to suppress the esteeme of
your atchiquements, and vnder va-
luing them humbly like a Mini-
ster, referre the honour to the for-
tune of the Generall. For such mo-
destie augmenteth the fame of ver-
tue, beeing indeede like those sha-
dowes which cunning painters vse
to increase the lustre and grace of
their portraytures: and men see-
ing such respectlesse account made
of such thinges done, will preoccu-
pie conceites of some noble future
successe: *Ingenitus arte in inwor-*
thyng himselfe was, Purum fa-
cere, et nibil de scipso loqui, and so hec
conquered enuie, and the passion

E

of

Essay. 8.

of emulation with an infinite glo-
rie.

The third reason was, *Simil In-
uenem urbano luxu lascivientem, melius
in casulis haberi rebatur Tiberius.* There-
fore the Camp must not be frequen-
ted as a secure & priuiledged place
of licentiousnes, but as a Schoole
where the body ought to be inured,
and by continual labour subiected
to the miseries of trauell, thereby not
to bee daunted in the imminencie
of daunger, nor to feare a wound,
but with an invincible vi-
gor to endure all cor-
porall aduer-
sities.

To obteyn his end hee did
not let his mene have any thing
but what was necessary for
theire health, and to keepe
them in good order, and
in a constant exercis of
theire bodys, and to make
them to beare all the
trouall and fatigures
with a chearefull minde,
and a quiet sleepe, and
to let them have no
other thoughts but
of their owne
glorie, and
of the glorie
of their
country.

of

and to make them
not to beare any
burthen above
what they were
able to beare
and to make
them to beare
all the burthen
with a chearefull
minde, and
to let them have
no other thoughts
but of their
glorie, and
of the glorie
of their
country.

for nowe

and to make them
not to beare any
burthen above
what they were
able to beare
and to make
them to beare
all the burthen
with a chearefull
minde, and
to let them have
no other thoughts
but of their
glorie, and
of the glorie
of their
country.

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Essay. 9.

Of Trauell.

TRauell entartayneth a man with delight, neyther is there any so confirmed in a contēpt of all worldly thinges, who findeth not himselfe out of a meere instinct of nature, infinitely pleased with the stately representation and maiestic of strange & famous cities. But what an inward obiectation it is to see the ruines of Theatres, of triumphall Arcusses, to view the places which doe yet testifie the vertues of the auncient Worthies :

Et campos ubi Troia fuit,

They know best, whose minds soare higher, and become greater by be-

E 2 : holding

Essay. 9.

holding the memorials of othermēs
glory and magnificence.

But because reason biddeth vs to
prouide rather for the beautifying of
our nobler part the minde, then for
the flattering of sence, the chiefe
scope must be abilitie, and the grea-
test delight to feele with Solon : *Ser-
uiscere se multa iudicis addiscitatem.* For
althogh these studies require rather
retirednes and immunitie frō those
disquiets, which this (vnsettled kinde
of life) trauelling doth draw with it:
yet let vs know, that to this orna-
ment of knowledge concur not only
the sense of seeing, to conuerse in the
monuments and treasure of bookeſ:
but alſo of hearing in conſerring
with men, excellent in every profeſſion: in enfellowſhipping with diuers
natures and diſpoſitions. For this va-
riety of company bettereth behau-
our, ſubtelizeth arts, awaketh & ex-
erciſeth wit, ripeneth iudgement, con-
firmeth wiſdome, and enricheth the
mind with many worthy and pro-
table obſeruations: performing all
these

Of Tranell.

there by so secret a working, and insensible alteration, that a man doth sooner acknowledge himselfe much abler, then hec can apprehend the meanes: Even as in the growing of a tree we perceiue not the successive motion of encrease, but at length may sufficiently assure our selues, that there hath been an augmentation.

In this obseruation, as there are many generall thinges, with which a man may trust himselfe, so there are many particularities which are more specially to bee obserued, as most powerfull to inspire vs with civile wisedome, and inable our judgement for any active employement, vid. the religion, lawes, forme of governement, scituacion, castles, fortifications, citties, forces: what neighbours confine, of what power, how enclined: The noble Families, their discents, intermarriages, their potencie, either immediate of themselves, or by reasoun of the Kinges countenance, their adherences, sefts,

Essay. 9.

dependencies, partialities, and the causes of all.

But because in forraine countries there are many peculiar vices coured with the specious semblance of humanity, which having borne long swey, and growing into custome, vnworthily find not only pardon, but also commendation: and our weaknesse is prone to participate those euill habites, which eyther flatter it with noueltie, or deceiue it with a glorious shew of vertue, therefore a man ready to enter such expeditions must obserue these rules, as the chiefest preseruations of reason against any such infection, so much the more daungerous, when the contagion inueageth and entereith in the aire of a peruerse approbation.

For assuring our selues that where are many vices, there are also infinite vertues (because no euill is so bad, as that which proceedes from the corrupt seedes of goodness) wee must in such places affect the fami-

Of Tranell.

familiaritie of the best, by all conuenient obseruances, endearing them who as they preacede in all worthie qualities: so especially in this vertue of easinesse and humanitie. And although many dangerous minds are hiddenynder the false glasse and deceiuable apparâces of feined meeknesse (a vertue rather taken on, then taken into them) yet the best rule is (if there bee no other manifest cause of prohibition) to apply to their conuersation, who are most excellent in the formes of behauour: For thereby men are bettered in a certayne externall vertue of ciuitie & gentlenesse: which if it flowe kindly, naturall without forcing against the Hare, and voide of the two imperfections affecting, and ostentation vndoubtedly cannot but worthily commend a man, and make demonstration of a minde aunswerable.

In meeting with natures close and retired, spare in revealing themselves, conformed to all turninges

E 4 of

Essay. 9.

of slights, skilful in dissembling passions, such as can pretexe spite with a countenance of amitie, it is good (if they be innocent and harmelesse) to vse semblings, as opportune defences to frustrate their projects, but not as machinations inuented for mischieuing. Therefore the countenance (the gate of the mind) must be open and free to all, the tongue sparing in vterance of thinges of importance, the minde closed, and this remembred. *Chi vuol andar per pase,
dene banere bocca di porcello, L'orechie d'an-*
sinello.

Essay. 10.

Of Affabilitie.

Affabilitie is like Musicke, which is made by a iudicall correspondencie of a sharpe and flat, it is a mixture of pleasing-

nesse

Of Affabilitie.

nesse and seuerity, in such sort, that
neyther gentlenes, by being a deroga-
tion, weaken reverence, nor seve-
rity loue. It is not sufficient to be al-
together reall in performing the ef-
fects of a louing mind: but also evey-
ry man requireth to bee assured by
vter apperances, as messengers of
the inner intentions. And if by these
oblations a man giue not his friend
confidence and surety, I may not
vnfitly compare his benevolence
to an Image, which in it selfe well
proportioned, but not apparellled
in apt colours, doth want that de-
lightfull lustre, which should fa-
tifie the greedie eyes of the Spe-
ctators.

A man must bee not onely pre-
sent in ministring any conuenience
Office, but also by sending forth in
the countenance the pawnes and as-
surance of loue, by exciting men to
open and reveale their busynesses,
& by promising all conuenient fur-
therance. For as men warme in the
youthfull desires of loue, take grea-
test

most comfort by being scene of their Mistresse, and receiue more ioye from a wanton looke, then from any other sence: so among all the kinde Offices of friendship, there is none so desired, as this acknowledgement by outward respects, especially whē the ende is meere salutation: for there is no more contrary enemy to true friendship, then the motion of proper interest.

The Romanes not to defraud any man of a due and conuenient Congie, retayned certaine Admonitors, (called *Nomenclatores*) who should suggest the name, & quality, and account of every one they encoutered, that they might be saluted in a conformable style: for to looke strange and disdainefull, to be backward in returning these respects, procureth hatred euē in the dearest friendes, so much more daungorous, by how much men can leſſe endure to bee despised, then iniuried, because other gricuances concerne only the bodie, and bring this comfort

Of Affabilitie.

for it; that hee is some body in his conceite, that so offended him: but the iniuries of contempt are a disreputation, and the offended taketh himselfe to bee accounted no body, and therefore such omissions can hardly by any meanes bee redemeed.

Cesar through his wonderful vertues had settled himselfe in the strong loue of the people, and with his easinesse and affabilitie, (as with sugar sprinckled vpon a bitter medicine) had mittigated the griefe, which a Romane spirit might take from the pretious remembrance of lost liberty; while by seeming to arrogate nothing, hee obtained that all affaires of consequence should remain at his deuotion: yet one vncircumspection in not receiving the Senate with due reverence, cancelled all memorie of former desertes, gaue his enemies honest colour to beare him ill will, and authorized an opinion, that his death was meritorious and lawfull.

The

Essay. 10.

The seasoning of these oblations and ceremonies, is a readinesse to pleasure, deuotion, fayth, syncretisme, which wee ought to addresse according to the present opportunitie. In these appearances, æquals must bee esteemed superiours, and no circumstance must bee omitted, eyther of meeting, or of accompayning, or of salutation: for these outward formes are obserued as demonstrations of the inward affectiōn: Inferiours must bee receyued with manifestation of an hopefull willingnes to see them comperes, by acknowledging their merite & worthinesse: but if they bee of equall rancke (as followers of some great state) a man must stand indifferent to all: otherwise some will bee discontent, and thinke him meoued with passions: others insolent, when they know that he is neceſſited to depēd on them, howſoever they entreate him.

If any ſhall importune an vnwonted request, the repulſe must bee mo-

Of Affabilitie.

modest by shewing the qualitie of the matter to be intractable, by rendering some sufficient excuse (which may arise from the circumstances of time and place, or other infinit accidents) by revealing a desire, to open in a more fit time those effects which envious occasion will not now permit. Thus Denials will bee interpreted as speciall fauours, and men filled with a certaine hopefull reviving of minde, will bee contented with promise. *Sic homines fronte & oratione magis, quam ipso beneficio regi capiuntur.*

The way to attaine acceptable behaviours, is not a point of endearour, (for then it is feigned, and it alway chanceth that feigned courtesy turneth to pride) but rather consisteth in a certaine induction and readines of the minde, which if it be excellent, will easily sute it selfe in these Formes: for (as it was saide by one, whom to name were presumption) behaviour is but a garment, and it is easie to make a comely

gar-

garment for a body in it ſelfe well proportioned, whereas a deformed body can neuer be ſo helped by Tailors art, but the counterfeiting will appeare. Obſeruation also is a good meane, but a carclesneſſe in exprefſing doth adde a ſingular grace, as one motion in dauncing kindly proceeding, performed reckleſly, cunningly implyeth, that a man can doe better then he can. If there bee any art uſed, it muſt bee in hiding art, otherwife it will hold eyther of affefted ſelfe-conceite, or oftedious oſtentation.

Agayne, it is not ſufficient to prouoke men to diſclose their interſtes, by giuing ready audience and eaſie acceſſe: but alſo a man muſt patiently attend their ſuites, the behaviour being ſuch, as may ſhew all our powers occupied in conſideratiōn of them, but by contradicting or fore-conceiuing of the concluſion, to breake off their conceites, is a contempt, which toucheth the mind, and can not be redemeed with
neuer

Of Affabilitie.

Never so great good pleasures.

To deny a fute, doth dismisse men discontented, therefore in some cases it is better to promise, although there appeare no conueniencie for the effectuating : for howsoeuer the present affaire bee disappointed, yet men are more pleased with him, whom they see hindered in dispatch of weightier occurrences, then they wold be, if they receiued a flat deniall. This rule, although it cannot stand with the strict precepts and square of honesty, yet it is a speciall point of this qualitie, (which I may call with Cicero, *Artificium benivolentie colligende*) which is eyther a vertue, or cannot stand without vertue.

Also benefites must seeme to bee receyued rather of courtesie, then of deserving : and (amplifications drawne from the circumstances) it is good highly to esteeme them, as matters of great moment, and very necessary, and employed in time: for men loue to bee accounted profitabile

Essay. II.

table, and to haue their seruices ac-
knowledged.

Essay. II.

Of festes.



T is a point of Affability to interlarde our Discourses with some sayings which may come from a readines of Wit, and to place Mercurie (as it were) in the middest of the graces. A continued graue speech doth hold of tediousnes : To abuse festes too often, doth diminishe the reputation of the busines, and impaireth gravity : but as a little water doth not quench the fire, but is vsed to inflame it : so these witty sayings, seruing opportunity, & sparingly scattered in our speech, are acceptable in reinforsing of it, & causing a stronger

Of Iestes

ger apprehension. They are the seasoning; and must not want that matter and judgement which ought to bee seasoned: otherwise instead of giuing a delicate tast, they becom tediously troublesome: Heerein let vs imitate wise painters, who chiefly propose to counterfeyt the miniature lesse intentiōe to the vtter ornamēts as thinges apt to bee varied, as shall best serue for the setting forth the principall: so the minde must be accommodated to the present busines, and iestes (the apparetling of our speech) vſed as Parenthesēs, which being in bewtifie, and marre not the sense.

And as skilfull Architectes so dispose the windowes in a stately edifice, that neyther the multitude weaken thōhouse, nor the want bee a deficient cause of darknesse: so a man must prouide that neither the vſe of iestes cause him to incur the name of ridiculous, nor the want biude opinion of incurious austericie. And as they take

Essay. 18.

in the light where the air swimming
along a pleasant place, may make the
prospect more excellent : so wee
ought to inlette a ieast into the body
of more graue reasonings, when the
opportunitie and lucky meeting of
circumstances may make the delight
more full.

These iestes are of special force in
auoiding idle questiōs, (many things
being fit so to be answered, lest they
might be thought worthy of a graue
determination) *raminari proprie fessimis*
saccedit. They are more passable after
prouocation, and the apprehēsion of
the wit appeareth greater, especially
if the countenance be graue, and set,
& if more may be furnished then the
bare letter doth expresse. All disho-
nest formes or vulgar basenesse must
be eschewed: They must not note a-
ny true defect, and therefore with
weake and small natures, not stan-
ding vpon the might and strength of
their owne vertues, it is good to
containe many wordes, which may
relish of a wittye pleasingnesse: For
pre-

Of Iesies.

presently, men guilty thinke their state is touched, whereas another, who pretendeth to vertue, and out of well grounded confidence, feareth no disreputation would bee delighted. They must not concerne any mans present calamitie: for men in misery are prone to suspect, and receiue any thing as a contumely, by an impotency perswaded, that their misery is derided, and in mindes already troubled, newe displeasures make a deeper impression, then they do in such spirits as are free and void of passion.

Essay. 12.

Of Discretion.

DIscretion is the Gouernesse of
vertue, the rule of our beha-
viour,

F 2

Essay. I. 2.

uiour, the measure of our affections, the Mistresse of demeanure, that seasoning of our actions, which maketh them acceptable, teaching vs to bee comely without wantonnesse, hand-some without curiositie, soleinne without tediousnes, learned without vaine-glory, friendly without factiousnesse, severe without disquiet, valiant without brauing, courteous with grauity, and benigne with Maiesty: and to conclude, it is the balance, in which wee should weigh all our actions. But least in setting forth the points of this qualitie, I should stray into the confines of wisedome, and intitle it to those actions which hold of an higher vertue, I will restraine it to such indifferent thinges, whose forme and qualitie of vsage may appertaine eyther to vertue or vice: But in performing them, a man must bee precise: for the vulgar sort,

(Qui stupet in titulis, & imaginibus)
not able to see into matters themselves, wylt ever judge of the substance

Of Discretion.

stance by the circumstances, and according to the outward semblance preoccupie conceites of the inward intentions : This is that which Ciceron commendeth in great Fortunes : *non solum animis, sed etiam oculis servire ciuium*, and not to thinke himselfe discharged, except hee accompany his actions with fayre likelie-hoodes. This modestie (if it be not taken for shew, nor affected & violent) is an externall composure, and decency of Customes, rising out of that inward moderation, by which al disordinate passions and irregular motions, are subjectd to the rule of reason, and through which a man fulfilleth that Decorum, which by a sweete Harmony and good accord of fitte time and place, addeth a singular grace to all our actions: teaching vs to put a difference in persons, and which diuers natures do treat diuersly: with familiaris to bee open hearted, with strangers suspitious, with cleare dealing men secure, with subtle Companions warie, with

Essay. 12.

pleasant delicate, with the learned
reall, with the ambitious desirous of
their greatnes, with the modest free
from passions, with the interessed
distrutfull, to euill sparing in giuing
trust: And by this applying to euery
mans humor, things difficult becom
facile, and matters of trouble loose
their grievousnes.

Some men are so incapable, that
they make small thinges great, easie
businesses impossible, and enterprise
nothing, which through their per-
verse grace is not difficultly accom-
plished, whose frowardnesse a man
may compare to the vnskilfulness of
some Chirurgions, who instead of
healing, fester awound, and in lieu
of mitigation make the tormentes
more grievously dangerous, where-
as expert Leaches doe with gentle
lenitius redresse the maladie before
the Patient haue any feeling of pain.
So men discreet having their spirits
awaked to all circumstances manage
matters with a more delicate deport-
ment, and by certaine premised pre-
para-

Of Discretion.

paratives so dispose the minde of the other agent, as it may bee apt to receive any form which they shall impose: And with the same art deale with those, who by a crooked nature shew themselves insupportable, or transported with the fury of passions vtter wordes full of disdain. Now men indewed with this vertue of easinesse, (as cunning Vaulters by a nimble sleight save themselves from the impetuous assaulte of the aduersarie) ey ther by drawing their reasons from some vnxpected place, or by passing with a readines of apprehension to a more plausible subiect, or by sounding a farre off with some extravagante wordes, so follow their vnderstanding, that at length they cōdescend, vsing the same consideration, which good Players at ball haue, who not to suffer a rest, do not onely stand attentiuē to send it to their companion, but with like heed prouide to retake it, by accomodating their person, & expecting it in the likeliest place: so they to

F 4 auoide

auoide all hinderances do not onely
sute their own wordes, but also giue
fauourable constructions to the spe-
ches of the other agnes, by dissem-
bling the discontentments which
might arise : even as the Sunne doth
not altogether moue with the high-
est heauen, nor yet is moued di-
rectly contrarie, but fetching a com-
pass a little overthwart, maketh an
oblique circle, and by variety of ap-
proaching & departing keepeth the
world in good temperature : So Ortho
being not well established, and
knowing that he must moderat that
discipline, which might seeme to be
exacted in such a case, in repressing
a mutinie, imputeth the confusion &
disturbances, to a tender and exces-
sive affection of the Souldiers to-
wardes him, more zealous then con-
siderate. *Nimis pietatis ratiōne*. And
And thus he quieted those, who (be-
ing by the guilt of rebellion exclu-
ded from all hope of pardon) might
according to the nature of man,
(which hateth those whome it hath
hurt)

Of Discretions.

hurt) fall to desperation of recovering fauour; when desperation in such times of commotions might drawe them to a seded resolution to keep theynselues out of reach of correction. For if one play false, the best rule is, to seeke nor to perceiue it, and if (if he begin(as suspected) to cleare himselfe) to semble never to haue doubted of his fidelitie. *Qui enim se non putat satisfacere, amicus esse nullo modo potest.* Therefore Agrippina in Tacitus knowing her life attempted by Nero, knew well, that her onely remedie was to take no notice of the treasons.

Neyther is it the part of a seruile fawning nature, to aunswere them with moderation, which vrge out of passion, but rather a quiet temper grounded vpon a certaync and infallible confidence in vertue. A man must rule his affections, and make reason like another *Antomedon* to direct them, thereby to tollerate other mens defects, and make a vertuous resistance against pride, auidity, arro-

Essay. 12.

amorancy, and other such vniust rebellions of passions.

We must vsē the shield of mansuetude, which may mitigate the suddennesse and fury of anger, eompose the inner powers of the minde, and conforme the appetite of reuenge to reason: for this affection not regulated by an higher power, maketh a man forgetfull of God & conscience, depriving the minde of the light of iudgment, distempering the humors of the body, and giuing them a prey to diuerse daungerous diseases.

He componeth also of a without

and a totinge of a ready selfe

eswering. *Essay. 13.* followes vix

egy hard wrothnesse, and thine easie

temper a veray and a true signe to the

charactre of a good man. And he

thus amonst his aduersaries sheweth

various vices, and makes them all

to be of one kinde, and of one

sorte.

OVr Language must be natural without affectation, honest, comely, significant, expressive,

Of Speech.

pressive, proper, voide of all feare
and effeminate tearmes. In speaking
the rules are to utter our mind freely
without dissembling : for wordes
doubtfull and obscure reserved in
particular, bound to respect or feare,
or arguments of a base mind and to-
kens of imbecility offspirit: To auoid
in priuate discourses to take vp the
chaire : for there is nothing more
odious then to affect to bee wise out
of time, & learning tasteth not kindly
to euery Pallet: To vse some-
times conceites of learning, as the
embroideries, but in an hidden man-
ner like as apparrell doth represent
the proportion, but not the barenesse
of our members. To point at Histo-
ries, without making any particular
relation of the circumstances : to a-
uoid comparissons, except they bee
restrained to a Metaphor, for other-
wise they cannot be *sine apparatus Rhetoricae*,
or some other vnseasonable in-
sinuation: To auoide preposterous-
nes, for to know what is treated, is
the mother of attention in the hear-

bri

rer

Essay. 14.

ter. But generally it is the greatest wisedome rather to attend others, then to be an eloquent Marchant of selfe conceites, for men expert and practised, can out of a mans wordes deduce great consequences, & take light of matters of great importance.

Essay. 14.

Of Wisedome.



If wee will know, what wisedome is, let vs lay aside the curious questions of Schoolemen, and such as are truly Nominals, and consider it in the frame of our Microcosm: where are two ties signifying foresight with pondering upon the likelyhood of successse, two cares patiently to admit the counsell of others and

Of Wisedome.

and not to be caried away with selfe complacence: one heart for persecuting in an vniformd resolution, and two handes for quicke dispatching, and putting it in execution. And this is wisedome, whereof there can not bee devised a more expressiuue Hieroglyphicke, then the cōposition of our bodies.

This heauenly gift, begetting in our hearts a secret & inuisible light, hath some resemblance to the eies of some courageous wild beasts, which in the morning, when euery filly creature maketh vse of the fight, repose themselues: but in the darke night see clearest, and then addresse themselues to pray: So wisedome in difficult affaires, such as are beyond the straine and leuell of a common discourse, behaueth her selfe excellently: but triuiall matters with a certain despisingnesse neglecteth or handleth them vnder expectation, as a common iudgement would do. Therefore men of a deepe insight & great understanding, having neither degree

Essay. 14.

degree nor riches, nor authorities, e-
quall to their sufficiencie in thinges
of small momente, as disproportio-
nated to their vertue, behauing them-
selves sometime inconsideratelic
carelesse; but admitted to the sweigh-
ing of great matters, vnexpectedlie
come to reveale in deedes and con-
cretes, that greatnessse and maisticie
which by the basenesse of their for-
tune was oppressed and kept vnder.
*Excitantur enim ad meliora magnitudi-
ne rerum,* and they loue to bee em-
ployed in that which might be, rare
excellent, singular, and above the ordinarie
capacity.

The first patt of wisedome, is
deliberation, in which wee must re-
solute neither with hast nor affection,
the one not giuing time enough to
discouer those thinges which ought
to be considered, the other so occu-
pying the minde, that no thought
creape in which dooth not in all re-
gards conform it selfe to giue suffi-
fance to that passion: wee must pro-
misse our selues nothing before our
con-

Of Wisedome.

conceptions are by great presump-
tions assur'd of success. For the
feruencie of hope maketh men som-
what more recklesly negligent, in-
somuch that whē they are disapoin-
ted, they are as impatiently grieved,
as if they had falne from an essential
felicitie, like nouice Marchantes,
who forecounting great gaines, and
failing of their fresh expectation, are
suddenly imbarke in that vnreco-
uerable mischiche of debt.

In counsell it is the greatest ex-
cellency (and in many natures rather
to be wished then hoped for) to pre-
fere the opportunity of time before
the suggestion of disdain, to mode-
rate desaignes according to the ad-
verse, or prosperous winds of occa-
sion, to serue time and not obstinat-
ly wrestle with foule weather, but
like an experienced Pilote put into
some harbor til the cleared skie pro-
misse a more secure passage. But wee
must not betake our selues to those
remedies, which doe rather declare
the greatness of danger, then redresse

the

the inconueniences; neither must we
thinke in great deliberations to a-
uoide all inconueniences: for it is
impossible that in this worlde one
thing being endred without the cor-
ruption of another, and euery com-
modity is unforunately annexed to
some discommodity. But let vs re-
member

318. Rude vole aduen, che ad alie imprefe
322. Fentuna ingiuis e non contraf*ti*.
Slow counſels late fit rather to pre-
ſerue then encrease a ſtate, ſpedye
and quicke doe rather encrease then
preſerue: Agendo, audiendoque res Ro-
mane cruit. But in caſes of exigen-
cie, the worſt course is to bee go-
verned by middle counſels, neyther
to bee cautelous ſufficiently in pro-
viding, nor earnest ynough in exe-
cuting, diſowne blouſt they allay vi-
oſe. But as miſes if they bee ſecrety
made, produce wonderfull effects, o-
therwife endamage more then they
aille: ſo counſels if they be wrap-
ped up in ſilence, are very fortunate-
ly powerfull in ciuile actions, but
ſo di-

[Of wisedome.]

diuulgated loof their force, when
the other party hath time to frustrate
their ends.

The way to keepe a thing privat
is to acquaint no body with it :
Those things which are knowne on-
ly to our selues, cannot be common,
those things which are imparted to
another, cannot be secret. No man
but hath some friend, whose fidelitie
he holdeth so assured, that hee may
safely entrust him with his neareſt
touching ſecret; and hee preſently
will with equall confidence to ano-
ther diſcloſe, till at length it be gene-
rally knowne.

And how can a man exact that
faſh in another, which hee hath vio-
lated in himſelfe? or how require fi-
lence when hee hath not performed
it? or what indiscretion is it by ope-
ning to another, to enter a voluntary
ſeruitude, and to liue twed, leaſt
we discontent him? But in commit-
ting any ſecrets to another, we muſt
imitate thoſe, who in trying a newe
vessel, firſt proue it with water, be-

G . . . fore

for they trust it with Wine.

There is nothing more contrary to this qualitie, then the passion of anger, which a man ought especially to moderate, by empyring ouer his affections, and triumphing in commanding himselfe to forgive in such sort, that it breake not out into wordes, specially against those, who standable to iustifie themselves in the full of reputation; Those men, (which as *Cosmo* said) carry their heart in their mouth, are rather to be pitied then feared, their threatenings serving for no other end, then to arm him that is threatened.

The chiefeſt rules of Wisedome are theſe: To provide againſt the beginnings of euill: for disorders at the firſt little gather ſtrength in tract of time, even as inſenſible vapours bring forth horriblie tempeſtes: But when the euill doth exceede power of reſiſtance, it is beſt by timiſng and diſcrecie wayting to expeſt oppor- tunitie, for things in time receiveuiſ contrary revolutions, and conclude cleant

Of Wisedome.

cleane different from their first app-
arance and likelyhood.

To continue in action and mana-
ging of matters : for new businesses
arise out of the former, both by rea-
son of the coherence and way, that
one open to another, and also by the
authority which is regained by being
engaged in the handling of them:
Cæsar at his first rising into great ex-
pectation , would not suffer any
matters of moment to passe at *Rome*,
without his participation and no-
tice, insomuch that euен no conspi-
racie or matter of innouation could
happen but he was an agent : For he
was a party in the combination of
Cæsari and his companies, of *Caius*
Piso and of *Cæcilius*. But to be intere-
sed in many businesses of consequence
at one time, doth deuide a man, and
cause him to make imperfect offers,
and ruerse things before they bee
perfected.

To accompany all actions with
a good colour, for many (*quibus mag-*
nus viris per ambitionem estimare mos-

Essay. 14.

(ii) notable to see into things them-
selues, will make judgement by the
circumstances.

To ayeide suddaine changes :
for that doth hold of violence , and
violence doth seldom sort to any
prosperous ends.

To preferre the present State,
before innovations, and that which
is it *in turbid*: for this is nothing else
but to account rather of certainetie,
then incertainetie, rather of thinges
easie and safe, then magnificent and
dangerous,

Not to giue sufferance to the
first wrong : for that breedeth pro-
per derogation : Such unworthie
tolerations inspire the partie with
boldnesse, and are (as it were)
pullies to draw on injuries : but to
call thinges into correction, preser-
ueth authority.

To dissemble according to the
appearances and fashions of the time:
Tiburtius gloried in nothing so much
as his cunning in cloaking his pur-
poses with faire pretences, and go-
ing

Of Wisedome.

ing inuisibly, in which surely he was excellent.

To settle more assurance in him that expecteth, the in him who hath received a benefite: for by speeding in suites, men become slacke waiters, when hope of honour and gaine (the only soueraigne meane to conserue men in due deuotion) shall bee satisfied.

To be wisely diffident, and put on a iudicall distrust: Put on I say because there is nothing lesse familiar and easie to honest men then to suspect: for they thinke the strength of vertue in another, whereof they finde the foundation in themselves: for it is very true, that men most fairely conditioned, are of the first impression, & apt to be trained into errors: but such as are practised in wickednes, go alway armed against the like. To suspect causelessly instead of imagined wrong, returneth an effectuall iniury, and many haue invited their friendes to deceiue them, while too injuriously their fidelity is

G 3 called

called in question.

To despise iniurie of honour nobly, and with an highnesse of mind : for contumelies notwithstanding vanish of themselves into oblivion, but repined at, argue a guilty conscience. Men envious (desiring to perish rather with their owne vices, then be sau'd by another's vertue) are readie to diminish the reputation of a more worthier. But the best aunswere to their flaunders, is to aunswere nothing, and so to staward the effects of reuenge, as if the aduersary were rather to bee contemptuously pittied, then reckoned of : or rather a man must endeuour by doing well, to authorise an ill opinion of them. For as envy is the shaddowe of vertue : So when vertue shall come to that perfection, as to reueale it selfe to the worlde, then like the verticall Sunne it abateth all shaddowes, which the low creeping obiections of detraction can stirre. In suffering thinges of this qualitie is shewed the greatest force and magnanimity

and

Of wisdom.

and a sure confidence in virtue. Let us remember, that an honest & wise man can no way bee dishonoured : that it is an excellent and divine commendation : *Ab auditione mala non timebat.*

To qualifie enuy (which vndoubtedly will arise in men of no action, in sufficiencie being very apprehensive) the best course is to attribute the successes rather to felicitie then vertue. Therefore Sylla to suppress any such humours, as prejudiciall to his rising and greatnes, referred the honour of his exploites to the speciall grace of Fortune, and the better to encrease that opinion oftentimes auerred, that enterprises hazarded according to the suddaine occasion, better prospered with him , then those which by good aduise hee determined of.

Enui also hath no force when
it appeareth, that the actions are
directed rather to vertue ; then to
fame. Great Fortunes having at-
chieued matters worthy themselves,

must not ambitiously seeke ceremonies, nor abuse the prosperous endes to vanity of Speech: but by auoiding popular meetings, by moderating the rumour of desert, they must begin, - *Otium & somnum loqui*, and excuse themselves from entering into any actions of the like quality, but in such sort, that neyther through the motion of worldly appetite and ambition, they seeke to embrace more then is conuenient, nor through too many suspitions, and too much incredulitie, they deprive themselves of great occasions.



Essay. 15.

Of Reputation.

Reputation is a common conceit of extraordinary vertue acquired not by the multitude, but by the greatnessse of acts, by so stewarding a mans seaseable endeauours, as that which is done may be apprehended, as rare, singular, great, without paragon, admirable. Small vertues, and of ordinary excellency winne both trust and loue : for the vnderstanding presently finding in them a degree of worthinesse, smooeth the will to embrace them : but great vertues drawing with them a certaine divine com-

competencie and greatness, so amuse
the intellectuall part in contemplati-
on of their valem, that the affection
of loue is excluded, as not able to
honour, when the mind is neuer sa-
tisfied in admiring.

Those actions doe chiefly settle
this impression, which proceed from
a discrete despising of those things
which the common sence of world-
lings apprehendeth to bee desired:
as to refraine from those lustfull
affections, into which humane im-
becility is prone to seduce the most
restrayned imagination: or to re-
solue against death, and rather en-
counter the most hideous formes of
daunger, then ouercome by any vn-
iust aduantages: or by commanding
ouer all priuate interestes, by forget-
ting all naturall affections, when
they stand not with an higher vertue:
So *Scipio* by offering no dishonour
or violence to that faire damsell *Al-
lucius* his Spouse: So *Fabritius* in re-
turning the trayterous Phisitian to
his deserued punishment: So *Marius*
by

Of Reputation.

by performing exemplary justice upon his sole sonne, obtained this cleanece, and a loue mixed with authority. Surely that action importeth a wonderfull temper of mind, & an absolute victory of those passions which in such cases would overswey the best grounded resolution: For even *Enes* himself, in whom magnanimity doth shine through all mistie fearfulness, having with a secure brauerie of minde, passed multitudes of his enemies, yet when he hath taken charge of his father and his son *Iulus* he findeth himselfe disarmed of that vertuous indifferency, fearing their feare, quaking at euery shaddow:

--*Et pariter comitig, onerique ti-
mentem.*

To confirme our mindes in this despisingnesse, wee must direct our course to attayne the Hauen, and quiet of a good conscience, accounting all other thinges in no other proportion, then as the windes and tempestes, which would remoue vs from this determination, by forcing

cing vs with a weake dispayre, and
coward hating of life, to retyre into
the harbour of idlenesse: wee must
remember to accustome our thoughts
to expectation of troubles, to re-
ceiuethem with no perturbation, to
rule ouer Fortune, to thinke her no-
thing, if humane ignorance and im-
becilitie did not defie her, if our
vaine ambitions and disordinat con-
cupiscences did not armee her in that
vsurpation of reasons Seignory: we
must seeke true felicity in the centre
of the minde, and not in the circum-
ference of worldly thinges, which
are subiect to continuall revolution:
for that is to give our selues a praye
to those alterations, which follow
the interchange of faire and contra-
rie accidents: wee must know, that
as wee are compounded of an hea-
uenly and earthy substance, so our
care must be to provide for the good
of the better part, and for the bo-
die but in a lower degree, as the
instrument of the soule. And as wee
must not contemne in this life, fame,
honour,

Of Reputation.

honour, wealth, friendes, and those
thinges, which in the deceiuable
style of appetite are called goods, &
attributed to fortune, but by honest
meanes endeauour their fruition, as
thinges good or bad, according to
the vse : so wee must not delight in
them for themselves, nor bee trou-
bled in suffering their priuation, nor
out of an humor of confidence pro-
voke miseries: As carius in a youthful
brauerie,

*Opus apium, aut fulvum descendere
mouse leonem:*

But that desire proceedeth from a
not well guided (but yet excusable)
heat of vnripe yeates : Wee per-
forme our deuoyres, if void of feare
(the onely thing to bee feared) wee
so tollerate vnautorizable mischifes,
that they neyther disturbance reason,
nor draine the minde to vniuersall other-
wise as a feauer doth hinder the ope-
rations of the body, so sorrow sprin-
ging from these chaunes, (if it bee
not moderated) disquieteth reason,
ad-

admitteth many corrupt & disdainful inclinations, subiecteth the mind to infinite defections, and stayeth the execution of great and worthie actions.

This aptnesse of resolution, or of disposing a mans inward self, is waited on with valour and wisdome, which are the two most principall pillars of Reputation, not onely in respect of their coherencie in the same manner, as the eye & the hand: but because they rather come of a benefitte of nature, then intent and choice (the one proceeding from a readinesse of wit, the other from a presence and courage of minde) drawing with them in a kinde of dependencye these heteroycall vertues, magnanimity, patronage of justice against all appesessions and magnificencie. Other vertues of meekenes, humanity, and courtesie, in ministering to the wants of men, in preferring them to places of honour, in redēmēng the offendour from the rigour of the law, doe stirre affection
-but but

Of Reputation.

but these vertues, if the Commonwealth bee a party in enjoying them win admiration. The actions which chiefly reueale them, are victories in the field beyond expectation, surprisings of Cities, erections of stately houses for common usses, graue and fortunate counsailing the State, discrete discharging of Embassages.

To the obtayning this opinion, must concur two other helping causes, as specially remarkable in great Fortunes: first Nobilitie, for if the ancestors were men of valour, and eminencie in vertue, the vulgar sort (out of a true loue to men of deser) will pre-occupie the same conceits of their issue. Secondly conuersation, which if it be among men worthy, presently argueth a likenesse in manners, to the people, which feeth nothing but apparances, and maketh iudgement by that which is subiect to sight, thinking a man so qualified as those with whom hee doth enfellowship

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Of Reputation.

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lawship. But these reasons, although they are of great consequence, yet are doubtfull, and the expectation is weakly grounded vpon opinion only, which presently changeth, except it be established by some ouert action, which may be worthy themselves both for difficulty of accomplishing and successfull end.

Those things which are done in youth, (because this age is not onely emuled, but also fauoured) are of great moment in giving life to the opinion of the worlde; and in nourishing such presumptions, as confirmed by some great and noble exploite, may suddenly growe into this actuall reputation. Therefore in Rome the young men of greatest hope did either preferre some lawe in behalfe of the people, or put law-breakers in fute, (a thing as Plutarch fith, pleasing the people as much as to see a notable course of a dogge at an Haye) or which is more commendable, defended the innocencie
of

Of Reputation.

of the oppressed against the iniurious intreaties of the powerable and great ones, (as Ciceres patronizing of *Rufius* at so vnripe yeares, and with such libertie of speech against the potencie of proud *Sylla*, was the first steppe to the possibility of his greatness) Or did some thing which might moue talke, and become *Fabula vulga* through the whole Citio, as *M. Aemilius* his rescue of his Father from the Tribunes, or *Casars* dealing in compounding the ciuile dissensions of *Pompey* and *Crassus*, by shewing them, that their mutuall depressions serued for nothing, but to increase the authoritie of their enemies, and arme a third with that credit, which now remayned inviolable in themselves. This action argued a witte farre ouer-going the greenetesse of his age, and was the first mouer of the peoples affection towards him: for what is more honourable then to treate, in according two so noble personages, which had liued so long in seperation. But because an op-

H

nion

nion thus obtained must bee fed by the like meane, or else vanisheth as soone as it appeares to the worlde: This commendation must bee accounted in no other measure, but as an encouragement to doe better, or as the ayre, which maketh me grow vp in vertue, and quickneth the appetite to enterprise thinges of high deserving prayse.

For preserving Reputation is required Religion, and (that concurrence of diuine vertue) felicity. Whē the opinio of being religious is established, it seemeth that all other vertues must follow of necessitie, and by it all suspitions of any viletie, or lacke of vertue are silenced. But here wee must auoide two rockes, superstition, and dissimulation: In the one is small wisdome, because these bug-beares, and Chimeraes of opinion, render a man vncapable of weightie matters, idle, contemptuous, vainely fearful, simple and open to be practised vpon by all deceitfulnes: In the other appeareth great
crafte

Of Reputation.

craft, and when zeale is put on, as a pretext to palliate wickednesse, it bringeth such Nullifidians to bee odious, suspected and abhorred by the common consent of men: and therefore it is best to bee sociall in shew, but precise in effect: to keepe God sparingly in our mouth, but abundantly in our heart.

The workes which chiefly betoken a man religious, are, to apprehend, to aduaunce the Ministerie, to provide for those, who doe not in plausible formes preach themselves, but despising such a pompous and malcpert manner, breath grace and truth: to furnish them with sufficient livings, because there is nothing which more impaireth the reverence due to that profession, then needynesse.

Concerning felicitie, some men are borne vnder a propitious aspect of Heauen, or rather faououred with divine grace, which guideth their actions vnder a continuall protection of good lucke. These men

Essay. 15.

bringing their desaignes to prosperous issues, are thought of a judgement and valour equall for the accomplishment of the like, and as the Comedient sayth,

--Exinde eos sapere omnes dicimus,

While not considering the weaknesses and imperfections of their counsels, wee make judgement by the cuene.

The chiefe Rules to maintaine Reputation are these: To haue more deedes then wordes, rather doing thinges worthy to bee spoken, then speaking thinges worthy to bee done: To auoide wordes of vaunting or brauerie, and in relations to bee reserued in selfe commendations: For fame by suppressing is augmented, and prayse in this resembleth a quaint Dame, which followeth those that despise her, and flyeth those that followe her: To acknowledge no dependencie, for that is to confess vncaptablenes & defectes: To bee uniforme in life and

Of Reputation.

and actions, constantly maintaining
word and promise : To attempt
thinges within power, and feasible :
For easily to giue ouer enterprises,
implyeth eyther small judgement in
assaying , or a little minde in not
prosecuting : To neglect small ac-
tions after the accomplishment of
great : for to a Personage of valour
there is not a more necessary thing,
then to know the height of his great-
nesse . *Marius* in not conteining
himselfe with the reputation gotten
in the *Cimbrian* warre diminished it,
by entring into other actions : Not
to bee disconuenanced in missing
any place, or office : for sometime,
such failing insutes argmenteth this
esteeme : Wee may reade of *Lamia*
in *Tacitus* a Senator of birth and qua-
lity, who suing to be gouernor of Si-
ria, was repelled : *At non promissa pra-
vincis dignationem addiderat*. The cause
was, because the people which is a
beholder of the Princes actions, ma-
keth ouer bolde interpretations of
them; and ambitiously comparing

men of merite, when they find defect vnacknowledged, presētly with presumptuous rashnes conclude the defect in the Prince, and by making it the subiect of their conference, encrease his esteeme that was disappointed: for this reason *Cato* saide, That hee had rather that the people shoulde enquire why he had no Statue erected to his memorie, then why he had. And againe, I obserue, that at the solemnizing of *Iunias* funeralls, among the images of twenty noble houses, were left out that of *Cassius*, her husband, and *Sextus* her brother, to the intent, to extinguish their memory: but yet they did shine aboue all the rest for this only, because their images were not represented.

Morcouer, thinges must bee intrusted to men responsall and sufficient: To vse base and vnable men for instrumentes in executions of weight, doth empaire their credite. No office must bee undertaken with any extraordinarie opinion: For the

Of Reputation.

the not aunswering such conceites,
(mes desiring thinges impossible)
doth in time breedē infamie.

This Reputation once obtained,
worketh a louing feare in the peo-
ple, (loue stirring their affection, and
feare mingling it with authoritie)
Loue is the most forcible of all our
passions, and as the principall giueth
vigour and motion to the rest : but
it is a thing doubtfull and deceau-
able, in respect of the imperfection
of men : for no man can demeane
himselfe with such circumspection,
that hee can satisfie and please all,
because mens mindes are by nature
insatiable, vpon euery accidente chan-
ging opinion, inconstant, murmu-
ring for trifling regards, alway disli-
king the present , and preferring
things of expectation and hope, be-
fore certainty and quietnesse, insomuch
that one fauour, if it be not e-
qually giuen to all, but in any grea-
ter proportion measured to one par-
ticular, cleane cancelleth the memo-

ry of fore-pasled good turnes: Such
is the nature of man, that late bene-
fites are cleane lost, if there bee not
an hope to receiue more , and al-
though the obligations bee never so
great , yet one thing denyed, doth
solely possesse the memorie, and all
our fauors are drowned in forgetful-
nes. Feare is a more certaine ground
then loue for maintaining authority,
because loue is in the power of the
louer, feare in him , that maketh
himselfe feared : But yet feare pro-
cureth hatred, which although it
be dissembled so long as it is vnable
to shake off obedience , yet when a
greater force shall vntie that knotte,
it will burst out into open con-
sting.

Now because men easie bring
themselues into contempt, men ter-
rible and austere incurre hatred a
there is another middle qualite,
which I may cyther call a louing
feare, or a reverencing loue follow-
ing Reputation . This is a conser-

Of Reputation.

uer of that obedience and authority,
in which men of great quality ought
to retaine the multitude : for as the
Elements, which otherwise stand at
defiance, are by the heauenly Spheres
conformed into well ruled motions,
without violence or enforcement,
onely obeying the noblenes of their
nature : so men shewe themselues
willing to be directed by those, who
precede, and are ennobled
by an eminencie of
virtue.



Essay. 16.

Of Liberalitie.

Some receive and entertaine fauorites with kind gestures only, vnmeasureable in promises, but spare in ministering to their wants, whom I may fitly compare to some fruits, which by a luscious smel and delightfull colour invite a man to eat, but prove vnsauory & distastfull. They that are the dispensers of Gods temporall graces, must apply themselves to find out men of an honest and exemplarie life, and to acknowledge their desert, *Vi non sit tandem ex conscientia merces.* They are the second

Of Liberalitie.

second causes, which by giving life and entertainment to vertue, must so dispose and prepare me of honest demeanure, as they may be fit to receiue any forme of honour or place, which (the first mouer of the Commonweale) the prince shall bestowe vpon them: It is a faire title to be the fosterer of desert, and the countenance of those, who through modesty are ready to retire from reuealing themselues in doing their country good.

The rewards of goodness or vice frame men accordingly : few are of so iudicall a wit, as they measure vertue for the inner peace and contentment, and not according to successse: others seeing the guerdon due to merit, abused in maintaining wickednesse, thinke to obtaine by the same means, and fashion themselues accordingly, and when euill men receiue fauour and place, (besides the iniurie done to vertue) *Haud facile quisquam gratius bonus est :* Libera-

lity

which is employed in fauoring good
works, & in working arts, in quickning
those full seedes of goodnessse, in
imitting men to surpassle themselues,
is the only vertue which ouercōmeth
envie, and breedeth regard even in
our enemies: for men learned once
endeared by any obligation, as the
heads & ouer-rulers of the common
opinion of the world, binde all other
men to auerence their patron, & by
sweete commemoration of receiued
benefits win them to patterne them-
selues to their courses, as the onely
hopefull ends to rise by.

This vertue must bee naturall, and
amongst those things which cannot
be imputed to election, & exercised
with delight to doe good: when it is
encouraged by a grateful returne of
hoped gaine, it is nothing but a base
kind of counterchange & marchan-
dizing. It resembleth the diuine na-
ture, which communicateth to all, &
expecteth no future aduantages: and
although the vse of this vertue is
Sweet,

Of Liberallitie.

Sweet, whē a man findeth the return
of thankfullnes, yet *Liberallitatem datur*-
et ingratis debitor facit: it is more
noble when it findeth the repayment
of ingratitudo: Discretion must go-
uerne this vertue, otherwise the gra-
ces, which are virgines, will turne
whores: Followers ought to bee
countenanced both in their owne
futes, and also in the requests of their
familiars: for as apparell at first cold
receiving heate from vs, conserueth
our bodies with the heate, wee haue
given it, so the ministers or attendants
of a great state, being aduanced by
their patron, increase his reputation
and power ablenes: But they must
not be ouer importune, or vrge ofte-
ner then is conuenient: For so they
become like the Iuic, which by an
ouer-hard embracing hindereth the
growing of the oake. It is good also
to bee reserued in giving to those,
who quicke sighted in spying secret
dislikes, will make vse of such occasi-
ons, and by multiplying suspitions,
windo

the world, & who can tell
what will be the result of
such a move now?—
The Selfie-Scholar com-
mences with an high-flown
declaration of his worthiness. It is a
declaration fit to be found their hollow
heads, & cauterized consciences,
but the best notes to know them
by themselves; they have no con-
science, & therefore no clues, now con-
cerning the Selfie-Scholar, or recom-
mending the Selfie-Scholar,
or putting off the Selfie-Scholar.

